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EDITORIAL

JESUS ONLY

THERE is in the American nation—the representative of its essence—a personality called "Uncle Sam," the embodiment of the aggregate peculiarities that essentially enter into the warp and woof of the American people. He is the national product of the ambitions and struggles—the wars and victories and the social and political aims and achievements of their history. He epitomizes and incarnates the events of their national life. This most fitly illustrates the relation of the Lord Jesus Christ to the whole system of divine religion. He stands before the world as the sum and substance of all the divine dispensations, all the ordinances and ceremonies, all the prophets and apostles. All these singly and combined have their efficacy only in projecting him in his divine and human personality as the Son of God and the Savior of the world.

And so if anything in the name of religion does not culminate wholly in him it is devitalized and nugatory and worthless, but whosoever hath the Son of God hath life now and forevermore.

"The star is gone—the angels gone—
Such marvels cannot last;
The shepherds and the magi move
Like ghosts in that old past!
But thou, O Christ, art more to us
Than prodigy or sign;
We need no miracle but thee,
And thy great life divine!"

HAND AND HEART

THE art of giving is a fine art. Charity does not consist in the abundance of the things which we have. The little which we may be able to give may be so seasoned and vitalized by the grace of hearty sympathy and human interest that like the little meal and oil of long ago, our gift may enjoy indefinite expansion and refresh and nourish for many days to come.

The proud offering of mere wealth is doomed to early oblivion, and the pitance that depends on the momentary impulse may serve only a short-lived mission, but the help bestowed by true love for the needy, because in some real though mystical sense Christ is back of the needy one, will serve in its humane mission like the five loaves and two fishes; the great Giver will add himself to the offering, whether great or small, and it shall suffice. In giving, do not waste the offering. To do the largest good and to be worthily acceptable we must in some genuine way give ourselves with our gift.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If his hand your offering took."

The OPENING of TIBET

HOSE readers of The Century who have read Dr. Susie Rijnhart's book, "With the Tibetans in Tent and Temple," and recall her characterization of the exclusiveness manifested by the people of the heights of Asia, will be interested in the reports from the British expedition under Col. Younghusband that has now reached and entered the sacred city of Lassa, where it is claimed no foreigner has set foot for twelve hundred years. The cause of this advent of Europeans within the charmed circle of Tibetan exclusiveness is the non-fulfilment of commercial treaties between England and Tibet, in which China was also interested to such a degree that it has afforded the English troops all available assistance in the prosecution of their work.

Most notable results are certain to follow this entrance into Tibet. England is now prepared to demand for herself and

the nations of the west that access to the interior which has hitherto been accomplished only partially, and by the most hazardous expedients, as missionary annals will attest. Henceforth, the hermit nation will be such no longer, and even though reasonable barriers are still permitted, England will be sure to use not only for commercial, but for educational and missionary results, the entrance thus so opportunely secured.

It was a great moment when, in 1852, Commodore Perry of the American squadron opened the harbor of Yedo in Japan to the commerce of the world. Japan has become a new nation since that time, largely through the influence of western commerce and educational ideas. Similar we may believe will be the results in Tibet, dating from the moment when Col. Younghusband and his troops forced the gates Lassa and encamped before the palace of the Dalai Lama.

AS OTHERS SEE US

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IT is often of value to get the frank opinion of our religious neighbors upon matters which we hold as highly important in Christian teaching. The very recognition of that fact that there are different points of vision sometimes tends to broaden our views of Christian truth and give us a fresh realization of the varieties of Christian experience which have led to the differences of belief and practice in vogue in the church.

The Interior of Chicago is one of the foremost Presbyterian papers in America. It is informed by a thoughtful and cordial spirit. It is not controversial for the sake of controversy, but stands for a progressive type of Presbyterianism. In a recent kindly and appreciative review of Dr. Willett's book, "Basic Truths of the Christian Faith," it says:

"The Christian public of the middle west has learned to think of Dr. Herbert L. Willett as one of the most gifted platform speakers upon Biblical and religious subjects now in active service. In fact, some of his best friends have questioned whether he would not do well to give his entire time to preaching and lecturing, instead of dividing it, as he does now, between the platform and the

professorial chair. Naturally, one who by endowment, by study and by habit, has come to possess a high degree of facility in setting forth important truths in popular form, finds himself impelled to publish some of his best utterances, for the benefit of a wider audience than he can reach orally. This Dr. Willett has done in several previous works. The present volume attempts to give a general glance at the whole circle of the fundamentals of the Christian religion. The language and style are simple and yet dignified and full of charm. The book is not meant to be an essay in definition for the benefit of the scholar or the student, but a popular statement to clarify the view of the average laity. It breathes a spirit of fairness, and the essentials of Christianity are conceived and presented in it in a broad and catholic fashion. It is singularly surprising, however, to find among essays on the basic truths of the Christian faith one on baptism, in which are introduced with great skill all the specific features of the doctrine of baptism held by a comparatively small denomination of Christians—comparatively small in world-wide Christendom. This is done, it must be confessed, with the utmost geniality and with the concession everywhere that form must not usurp the place of spirit in the Christian faith; and yet that the subject should be at all included among the 'basic truths' is surprising."

To the Disciples of Christ the "surprising" thing is not that the treatment of the basic truths of Christianity should include some adequate statement on the subject of baptism, but that any Christian should regard such a statement as superfluous or surprising. The Disciples of Christ have no intention of making the subject of baptism a hobby. Whenever they do so it is at the expense of the plea for Christian union upon which they insist. Nevertheless, they are not prepared to see any of the ordinances of the New Testament disregarded or thrust into a corner. The Interior might well consider the historic facts which led to the growth of the Disciples of Christ. The fathers of this movement were Presbyterian ministers, with no thought save the preaching of the faith in which they stood and loyalty to the word of God. That very loyalty and the consideration of the divided state of the church led them to a search for the essentials of Christianity which should enter into a platform simple enough to serve as a common standing ground for all Christians, with nothing superfluous or omitted which should belong to a platform worthy to represent primitive Christianity. As one of the essential elements of this platform baptism was recognized. We know of no church in Christendom that does not require baptism as in some sense requisite for church membership or for full obedience to Christ. Just why, therefore, The Interior should regard the consideration of baptism among the essentials of Christianity as surprising it is difficult to say. With baptism as a hobby or fetish intelligent Disciples have nothing to do. With baptism as a part of Christian duty and privilege they are concerned, and rightfully concerned, and they will continue to insist that it be assigned its proper place in the program of Christian obedience.

EDITORIAL PARAGRAPHS

The guns of the Japanese are even now scouring the forts of Port Arthur and our best information to date, and confirmed by military experts, is that doomsday has already dawned in grim disaster over the beleaguered port. At present the air is full of reports that all arms of the contending powers are busy with Port Arthur as the direful center of their operations and that the fated fortress is reeling under the deadly storm by land and sea.

There seem to be some changes for the better in the strike situation with this city as the storm center. The packers and strikers have agreed to appear and state their cases to Mayor Harrison, who, we learn as we go to press, will appear as mediator between the contending parties. Yesterday his offer to act in that capacity was at once accepted by both sides. Representatives of the interests in dispute have been invited to a discussion with the mayor.

The British Parliament was on Monday, the 15th inst., prorogued by King Edward. The royal speech referred to his recent visit to the King of Denmark and to Emperor William and said the agreement between England and France promised much. He called attention to the world complications arising from the eastern war and expressed the hope that the issues involved, which were of the gravest moment to British trade, would be settled soon in a satisfactory manner. He said the government would support all Britons in the exercise of their neutral rights.

CHICAGO.

Volney W. Foster was on Monday, 22d inst., stricken with apoplexy in front of the Stock Exchange Building, while returning from luncheon. Mr. Foster was one of Chicago's foremost citizens whose fame as a public-spirited member of the business fraternity, and for his large contributions of personal interest expressed through the outlay of much time and large means, extended far beyond the limits of the city. He died in fifteen minutes after reaching St. Luke's Hospital.

Mrs. Rebecca E. Ainslie.

The funeral of Mrs. Rebecca E. Ainslie, widow of Rev. Peter Ainslie, of Virginia, and mother of Rev. Peter Ainslie, pastor of Calhoun Street Church of the Disciples, who died on the 4th inst., at Dunnsville, Va., took place two days later, Rev. M. E. Harlan, of Brooklyn, N. Y., assisted by Rev. R. S. Garnett, of Dunnsville, conducting the services. The remains were interred by the side of the husband in the family burying ground at Bellevue, on the Rappahannock river, Va.

Mrs. Ainslie was born in King William county, Virginia, Nov. 13, 1826, and was the daughter of Mr. and Mrs. George Sizer. On Nov. 30, 1847, she was married to Rev. Peter Ainslie, who was a minister of the Christian Church and an author and editor. They lived most of their time at Dunnsville, Va., but for a while he held a pastorate in Little Rock, Ark. During all these years she was his real helpmeet, being a woman of fine mind and heart, having had both well

trained. Rev. Mr. Ainslie died March 22, 1887, and in 1891, when her son, Rev. Peter Ainslie, came to Baltimore to live, she went with him, returning to Dunnsville every summer, where she had lived for nearly 56 years and was highly esteemed.

Eight years ago she was paralyzed and over a year ago she had a second stroke, which made her quite an invalid, but still she kept up her annual visit to her old home. July 26 her only daughter, Miss Etta R. Ainslie, died of throat consumption. At that time her condition was not any more serious than it had been for some time, although she was very feeble. Her son, Rev. Peter Ainslie, expected to have her return with him in September, but she was taken sick last Thursday morning, and before the physician reached her she passed quietly away, almost before the family realized the seriousness of her condition.

She was in her seventy-eighth year and lived with her son, Rev. Mr. Ainslie, 537 North Fulton avenue. She also leaves another son, Mr. C. H. Ainslie, of Washington.

Miss Etta R. Ainslie.

The funeral of Miss Etta R. Ainslie, sister of Rev. Peter Ainslie, pastor of Calhoun Street Church of the Disciples, who died on the 2nd inst. at Dunnsville, Va., took place two days later from her summer home, at that place. Interment was at Belle View, Va., on the Rappahannock river. Miss Ainslie died of consumption after an illness of several years. She was born at Dunnsville, Va., in 1857, and was the daughter of the late Rev. Peter Ainslie. She is survived by her brother and mother. Miss Ainslie graduated from the Norfolk College for Young Ladies, at Norfolk, Va. For a time she taught school in Southern Maryland, and later established a school in Newport News, Va., known as the Southern Institute. This she successfully conducted until she came to Baltimore, in 1891, with her brother.

While in Baltimore she was an active worker in missionary causes, and for a long time was president of the work among the Disciples of Christ in Maryland.

As BLOOMS the ROSE

Lida Keck Wiggins

Does a rose of itself
Turn away from the light?
Does it droop and refuse
To be lovely and bright?

Does it hold back its leaves
When the time comes to bloom?
Does it make of its life
A chapter of gloom?

Ah, no, little rose,
Thou art gratefully fair,
Who knows, little rose,
A secret more rare?

What spirit of man
To its God lives so true.
Attuned to his plan,
Little blossom, like you?

O soul that shall like
Through eternity's years,
Take heed of the rose,
Smile up through thy tears.

As smiles the sweet rose
In the dews of the morn,
So glad of the chance
God's world to adorn.

—The Religious Telescope.

August 18, 1904.

The Mount of Olives

Herbert L.
Willett

LEAVING the Garden of Gethsemane and passing on up the hill by one or another of the stony and well-nigh impassable roads which thread their way among the buildings that cover the sides of the ascent, one comes presently to that

the Kedron Valley. Only a short distance seems to separate him from the spacious platform of the Temple Mount, with its beautiful Dome of the Rock and the Mosque el Aksa, separated from each other by clusters of cypress trees and prickly pears. Further over there are



Russian Tower on the Mount of Olives.

spot where, as the road from Bethany sweeps around the curve of the hill, the first sight of the Holy City may be obtained. Here it is believed that Jesus, approaching Jerusalem from his stopping-place in the little village beyond the hill, paused and wept over that faithlessness and indifference to divine things which were working its ruin.

Still further up one passes the Chapel of the Lord's Prayer, a beautiful building erected in 1868 by the Princess Latour d'Auvergne, a relative of Napoleon III. The church has an interior court embellished with a quadrangular colonade, the walls of which are covered with slabs on which the Lord's Prayer is inscribed in thirty-two different languages. There is also a monument to the builder of the church, with a life-sized marble figure. Still further up is the Chapel of the Ascension, which is believed to mark the spot where Jesus bade farewell to the disciples and ascended to heaven. Here the usual rival recesses of the different sects are shown inside the enclosure which surrounds the central tower.

At the top of the hill are the buildings of the Russian church, enclosed in a garden surrounded by a high wall. This wall we found a protection and satisfaction, for the mob of children who infest the place and who press eagerly for backsheesh is shut out by the strong iron gates through which entrance is obtained. Within the garden there is a hospice for pilgrims, capable of accommodating several hundred and a handsome church built upon the site of an earlier structure. Further on is the beautiful Belvedere Tower, six stories in height, the top of which commands the finest view in southern Palestine. From this vantage point one beholds the whole of the city below him, westward across

the domes of the Church of the Holy Sepulchre and the Jewish Synagogues in the upper city, with the Tower of David and the minaret of David's tomb on the horizon. Turning to the east a still more marvelous view is presented. Close to the hill on which the tower rises is the chapel marking the site of Bethpage. To

the right beyond the winding pathway are seen the ruins of Bethany, a mile or so away; and Abu Dis high up beyond Bethany, the home of the Bedouin sheik, who controls the whole district from Jerusalem to the Jordan.

But the eye is instantly attracted by that deep cleft which has no counterpart in the world and is occupied at what seems a fathomless depth by the Dead Sea and the Jordan. So clear is the atmosphere and so deceiving that though the river and the sea are many hours of hard travel down the road from Jerusalem to Jericho, yet it seems as if one might cast a stone from the tall tower where he stands and hear it splash in the Dead Sea, a bit of which he can see through gorges in the mountains. Still further to the east rise the blue hills of Moab and Gilead, and with a glass one may even make out faint traces of that mountain upland from which rises the sheer peak of Nebo.

Sweeping around to the south the view embraces all the region of Bethlehem, and even Hebron is not too far to be included, while the splendid crest of the Jebel el Fureidis, the Frank Mountain of the crusaders, and probably the Herodium of Josephus, is seen. In this height passed away the Jewish king whose name it bears, and ever since it has been an almost inaccessible watchtower on the southern frontier of Palestine. To the north rises the tower of Nebi Samwil, and beyond Jerusalem, and on clear days one may catch a glimpse of the west coast land and the sea. It is a wonderful sweep of vision which one catches here, almost prophetic in its significance, for the land that lies at one's feet is the land of history and song, the theater of the most sublime events that have transpired in history.

The Passing of "Brimstone Corner"

A. L.
Ward

THE proposed sale of Park Street Church, Boston, for business purposes, has been a matter of voluminous comment both in pulpit and press. The congregation has recently voted to transfer the property to The Boston Herald. This transfer is to be greatly regretted. This is an historic church. It was born in those old days when the Congregational churches of New England were struggling with Unitarianism within their own folds. Park Street Church was built in 1809 and was set to combat the Unitarian invasion which followed the Revolution. It was in this struggle that it gained the name "Brimstone Corner." While the name suggests very unsavory odors, the battle which Dr. Griffin, the first pastor, and others who followed him, fought, was no mere beating of the air. This the work of the church has shown. This church has been identified with no less than six important movements in American history, viz: The revival of Trinitarianism, or Calvinism; the inauguration of foreign and home missions; the growth of church music; the anti-slavery agitation; the peace movement, and the introduction of the Sunday school. Here in 1809 the first missionaries of the American Board of Foreign Missions were ordained. In the vestry of this church the Sandwich Island Church was actually constituted;

and because of this, American influence has been dominant in these islands. Here our national hymn, "America," was first sung, July 4, 1832. Here William Lloyd Garrison made his first public address in Boston against slavery. Here it was that Charles Sumner gave his great address on "The War System of Nations." Here, in 1817, was organized the first Sunday school in America. This, it would seem, is enough history to save a half dozen churches.

But there are other considerations. Park Street Church is beautifully situated at the head of Boston Common. On the other side of the church is the Old Granary burying ground, on the slate-colored head stones of which are such names as John Hancock, Paul Revere, Samuel Sewell, Samuel Adams and James Otis. Back of the church, up Park street on Beacon Hill, is Massachusetts' beautiful state house. The church building is a fine old structure, with a Wren spire of wood, rising two hundred and seventeen feet above the street. The spire was evidently suggested by Saint Bride's, Fleet street, London, which was designed by Sir Christopher Wren. St. Bride's is wholly of stone, Park Street's of wood. Such construction in wood is rare, and is to be found only in New England work of the eighteenth and nineteenth centuries. It is a landmark. It should be

saved for the generations to come. It is an historic shrine. It stands where a million people pass it daily. It defies the mercenary spirit of the age. It points the passerby to spiritual things.
 "The air is hushed; the street is holy ground;
 Hark! The sweet bells renew their welcome sound;
 As one by one awakes each silent tongue,
 It tells the turret whence its voice is flung.

The chapel, last of sublunary things
 That stirs our echoes with the name of kings.

* * * * *
 The Giant, standing by the elm-clad green,
 His white lance lifted over the silent scene,
 Whirling in air his brazen goblet round,
 Swings from its brim the swollen floods of sound."

Canoeing on the Congo Edwin A. Layton, M.D.

CI seemed a long time since our people had eaten a hippopotamus. They were constantly complaining of being overcome with "meat hunger." The situation was really serious. School children were delinquent because of it; Mr. Eldred's workmen were incapacitated by it; the townspeople attributed their apathy to it. The material side of the Congo mission was suffering because of an overpowering "meat hunger."

When, therefore, I proposed a week's evangelistic trip on the river, paddlers responded readily. It was an opportune time and no necessity for coercion or bribes. They looked beyond the immediate danger of the treacherous river, the exposure to wet and cold, the sleepless nights and weary paddling, to the prospect of eating meat once more. The moon was shining all the night in tropical splendor. By agreement we met on the beach soon after the time the "chickens first talk" in the morning. Lonkoko, our first convert on the continent of Africa, was there—and his faithful wife, to tell him "good-bye." Always happy, he was now exuberant, for he was going as an evangelist to tell the Good News in fishing-camp and village to those who had never heard. The missionary in taking his place in the canoe with his guns and seeing that the crew's rations consisted of "carbohydrates" merely, felt his responsibility as a hunter. Clearly the first "gun" to be fired in this evangelistic campaign must be, with certain aim, at some wild animal. So small a matter as a good shot, an African experience shows, facilitates travel, avoids "palavers" and helps bring success in a serious undertaking.

Congo canoes are hewed out of logs, some immense, and have flat bottoms without a keel. From a few to fifty paddlers stand in a row on either side, each with a paddle. Invariably some one must beat time, for the Congolese can neither work nor play without rhythm. The two rows of paddlers alternate the stroke, violently rocking the canoe. Then all join in the weird but rhythmical canoe songs which ever echo in the memory: "Nko mbembele wima nko? Njim' awa." At first one is thankful if he can just stay in a canoe, holding strenuously to the slippery sides; later he possibly may stand alone; then, splendid feat, if he can ply a paddle without being thrown into the water!

The Congo at Bolengi, a thousand miles from the sea, is about five miles wide, well filled with islands and having curious currents. We planned to visit the villages on the other shore, going as far down stream as the mighty Mobangi. By daybreak we were passing through

channels almost filled with the abundant grass on which the hippopotami feed, and now and then a brown nose might be seen at a distance barely showing above the surface of the muddy water. We saw fields of the papyrus of the ancient Nile, lifting its bushy head above the water lilies and numerous algae. The papyrus—how late the dawn of civilization in darkest Africa! No alphabet invented, not a single written character toward a literature. Toward night we were overtaken by an equatorial storm, against which nothing is water proof; such a downpour that one is kept busy bailing water out of the canoe. When canoeing on the Congo we always slept on an island because of the natives' well-founded fear of leopards on the mainland. My bed was quickly made. Four forked sticks are driven into the ground for posts, standing a few feet high to protect from damp, ants, centipedes and snakes. On the cross pieces at the head and foot straight (?) poles are laid close together. Wrapped in a blanket on these, under a canvas and mosquito net, the night is spent. The natives sit through most of the night within a circle of fires, enveloped in smoke, slapping mosquitoes. Often, in desperation, unless weariness and sleep produce anesthesia, camp is broken, all-night travel being preferred to these pests. The river-horse snorts in his pasture, the crocodile splashes near by, but the malicious, malaria-bearing mosquito is to be feared more than man or beast. The second night we reach Mpoka, on an island well in the mouth of the Mobangi, being now a hundred miles from home, having visited and preached in a number of villages and camps on the way.

* * *

Mpoka is of our own tribe and tongue. It was one time populous, its people being noted fishermen. To our great surprise we found but a half dozen huts remaining and only a handful of people. The chief of the remnant said sadly, "I, only I, am left." And he had abdominal dropsy from some organic disease which he was trying to relieve by tying a string around the waist. Various causes combine to depopulate these villages. These poor people were just sending their food tax to the State Post, a large canoe loaded down with smoked fish—300 rations—and three days' hard paddling upstream! Broken-spirited, diminished and dying, the assessment remained the same as for the once populous village; they were now slaves to the state. Such scenes are common. We remained two days preaching the gospel of Light and Life and Love. They heard gladly. We were on fine hunting ground. Gardens had to be barricaded against hippopot-

ami, elephants and buffaloes. Ducks flew overheard, while the guinea fowl, in its original home, called from the woods. My party had fared well so far on small game, but their appetites were whetted for larger things. Being high flood, the hippopotami were hiding and browsing in the impenetrable jungle. Finding the buffalo grounds, however, a herd was soon sighted. Wounding a few brought all to bay. A few more shots brought down two, when, with lowered heads, the whole herd charged upon us. We hastily climbed an ant-hill and, missing us, the infuriated beasts ran into the woods beyond. Feeling it was a narrow escape, Lonkoko exclaimed, "That hill was our bobikya." I then learned to use Bobikya for Savior. I determined to start home the next day, leaving a few to cut and cure the meat and to follow us. But this time we were not awakened by cock crowing. As we were leaving by the light of the moon, Lonkoko said, "What a sad spot: disease and death and the darkness of sin, and even the chickens feel too bad to talk in the morning."

As the silent night wore away in the great forest, we neared the waters of the Congo. One by one the birds had awakened, the "ewhawha" and the rest, each sounding its characteristic note. Then the first of the many monkeys—indeed, of all the animals—to awaken called out, "N-ko-ke-la-te-o." And Lonkoko told me in his pleasing way this story: "Long ago, before man came, all the animals lived peacefully as one family in the forest. This monkey, wiser than the rest, advised cutting down all the rattans and creepers and shrubs (from the bark of which we now make ropes), but no one would listen to it. Afterwards man came, and, finding the rattan, etc., made ropes, wove nets and, as we do now, drove the antelopes and pigs and others into the nets, killing them. This monkey and his friends, however, fled to the tops of the trees, where they have lived ever since. Every morning when they awaken, you can hear that cry, 'N-ko-ke-la-te,' which is to say, 'I told you so' (Lonkondo language, nkokela te o). Now listen! His voice resounds but not an animal answers; this is their hour of shame for lost opportunity: they feel the force of 'I told you so.'"

I was impressed with Lonkoko's tact and ability as an evangelist. He was given the responsibility of preaching, always and everywhere. He was free to approach his own people in his own way. With marvelous skill he would prepare the way for the more complete message of the white missionary. Any circumstances—a wailing, a lunatic, a fetish, a case of oppression, a remark—led naturally and directly to the proclamation of the Good News to the many and to the few. Congo must be evangelized by the Congolese. "Bread" thus cast upon the water returns to us when the Babangi come to our shores to sell fish and remain, as they now do, to hear the preaching of the gospel.

MARRIED.

Married—At Newkirk, Okla., Mr. Singer and Miss Pearl Reynolds, F. D. Wharton, pastor Christian Church, officiating.

Married—At Newkirk, Okla., Miss Myrtle L. Fitzpatrick and Enos A. Waychoff, F. D. Wharton, pastor Christian Church, officiating.

The Churches in England

F. M.
Rains

EMILY TODD of Hornsey, London, the secretary of the Christian Association in England, arranged for me to visit the following churches in the order mentioned: Birkenhead, Liverpool, Southport, Saltney, Chester, Gloucester, Cheltenham, West London, Tabernacle, Hornsey and Southampton. The preachers were all most cordial and took pains to have everything arranged for me to see, as best I could, the conditions under which our work is being conducted. The churches all seem to be making some advance. The ministers are consecrated, hard-working men. There was a hopeful tone in most I heard of the state of the cause. Late reports show a number of new additions to the churches. Old debts are being reduced; some will be canceled in the near future. Important new work is being considered. Our brethren in England need and deserve a word of cheer. We in new and free America cannot understand nor appreciate the numerous and stubborn difficulties with which our English brethren are forced to contend. The problems cannot be described on paper; they must be seen and experienced to be understood. Our plea and special work are needed quite as much in England as in America. We have put our hands to the plow in this land, and we must not think of looking back. We will ultimately win even here.

* * *

Birkenhead has a neat building and an excellent corner lot. They are considering the erection of a larger building. D. R. Moss of West Virginia goes to this church in September to serve as its pastor.

In Liverpool we have a very good building in an excellent location. There is a debt of some \$4,500. B. N. Mitchell, the pastor, is anxious to reduce and even cancel the whole debt. It is to be hoped the whole church will encourage him in his worthy purpose. Some are anxious to see another church planted in this great city at the earliest possible moment.

George Fowler, formerly of Ohio, serves the church at Southport, where we have a church property worth something like \$13,000 to \$15,000, well located. The debt is about \$2,000. This was the home of our lamented Timothy Coop, well known and greatly beloved in America. And here reside his two sons, Joe and Frank. They are a tower of strength to our work in England and to the Foreign Society in all its work throughout the world. Like their father, they are successful business men; and also, like him, they remember the Lord's cause with open hands.

Saltney is a small church with a small house, but it is united and growing. R. Dobson has served as minister some five years. R. W. Abberly, now of Minneapolis, Minn., did his first preaching here. Churches do not dream of the good they are doing by encouraging young men to enter the ministry. There should be more of it in our churches on both sides of the Atlantic.

We have a good church in the ancient city of Chester. Robt. Newton, late of Eureka College, Ill., is the preacher. The

growth here is slow, but seems to be permanent. This is the city in which A. W. Taylor, pastor of the church in Eureka, Ill., found his good wife. The Christian Association or Convention of our people meets here in annual session the last of September. They are expecting G. L. Wharton and Dr. Mary T. McGavran and other missionaries to India to be present. While here we visited the home of the late W. E. Gladstone, which is nearby. We also visited the church where the great Christian statesman worshiped for fifty years.

E. H. Spring has served our church in Gloucester for some eleven years. The house of worship is a good one, and the debt, which is about \$4,000, is being gradually reduced. A new work is being planted in this important city. Bro. Spring is encouraged over the outlook. He has a pastoral helper. It will be remembered that Gloucester is the city in which Robert Raikes started the first modern Sunday school. We went to see the little old building, which is occupied by people that have no knowledge of its historic interest. Strange things in this world! It is a wonder to me that the managers of the World's Fair at St. Louis did not have this building as a part of the exhibit, or at least a reproduction of it. Much will be made of buildings there of far less historic interest. Some have wondered why the International Sunday School Association does not secure this building and preserve it.

Our little church in Cheltenham is enjoying real prosperity. J. H. Versey is the pastor. Some much needed improvements have been made on the building, and all the expense has been met by the small band of Disciples. This church recently passed through a sorrowful experience which led to a division. But the storm has passed. The sky is bright with the promise of better things. J. H. Versey accompanied us to Stratford-on-Avon, the home of Shakespeare.

Mark Wayne Williams serves the West London Tabernacle Church, London. He is a son of J. Mad Williams, Des Moines, Iowa. There is a debt here of about \$10,000. If this could be wiped out a brighter day would dawn upon that work. Mr. Williams is not without hope of seeing the whole amount raised. Recently a considerable sum has been raised for pairs and other expenses. There have been a number of baptisms the past few weeks.

I spoke at the Tabernacle Sunday morning and at Hornsey, London, in the evening. E. M. Todd is the pastor at Hornsey. The building is small, but the location is excellent. Mr. Todd has his heart on a new building. It will involve considerable expense in this the greatest city on earth. Hornsey is a new part of the city. The people hear the word gladly. There has been a large number of baptisms recently. I see no reason why a strong church may not be built up at this place. Bro. Todd showed us great kindness by taking us to many places of interest in London.

Southampton is probably our strongest church in England. L. W. Morgan, formerly of Iowa, is the minister. He has two brothers in America who are

preachers, and two sisters that married preachers. He has been with the church for some five years. Indeed, he married his wife in this church, and he was fortunate to do so. The building here is the best we have in England, and the location is exceptionally good. The small debt yet remaining, it is believed, will all be met in the near future.

Altogether the visit of twelve days in England was profitable and delightful to me. The brethren gave Mrs. Rains and myself a hearty welcome. They expressed great interest in our work and success in America. I think most of the churches will be represented by one or more delegates in our great international convention, to be held in Allegheny and Pittsburgh and all over Western Pennsylvania and Eastern Ohio in 1909. That convention must mark the beginning of a new era for our people all over the world. I regret not being able to meet W. Durban. We called at his office of the Christian Commonwealth, but he was not in. Other brethren I would have been pleased to see, but the opportunity was not afforded. My word to the brethren in England and in every land is to press forward. What we do for the world's redemption must be done speedily.

I go now to Denmark and Norway, and will sail for America from Queenstown, Ireland, on the Lucania, Aug. 14, and will reach New York about Aug. 20, and Cincinnati about Aug. 22.

CHRISTIAN ORPHANS' HOME. Chapel Service.

The services that were discontinued during the summer will be resumed on the first Lord's Day in September, the 4th. All friends who may be in the city are invited to attend these services and will be gratified to see the happy children.

Services commence at 3 p. m. Short talks that will encourage the children to be good now and prepare themselves to be useful men and women are always in order.

It is believed that the many visiting brethren and sisters would be glad to personally see the work that is being done for the orphans and they will be encouraged to extend its usefulness by attending these services.

JOHN BURNS.
903 Aubert Ave., St. Louis, Mo.

Our Chinese Sunday School.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Just recently at the Jackson Boulevard Christian Church a Sunday school for Chinese was inaugurated, and the same is continually increasing, and what is needed greatly is thoroughly consecrated women to teach these boys.

Are we obeying the Lord's command? God is blessing our efforts. Two of our boys, Moy Fun and Yung Wah, were baptized and taken into fellowship. Last Lord's day, Bro. Chas. Young officiating. Indeed is it true that we shall receive souls for our hire. Praise God! May God's blessing follow these boys and lead us to more zeal to work for the Master.

Our school begins at 3 o'clock every Sunday afternoon. Come and visit us.

L. S. ADAMS,
For the Chinese S. S.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for August 21. Solomon's Magnificence and Folly. The Beginning of National Decay. Scripture Section, 1 Ki. chs. 9-11.

II. EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

These chapters chronicle the story of the catastrophe. There is nothing more tragic and pathetic in the pages of literature than is the ruin of Solomon, and its influence upon the nation. The question of Solomon's ultimate salvation is not before us. It is never raised in Scripture, and all discussions concerning it are irrelevant and flavor of impertinence. No one has any right to pass judgment on any soul, for we cannot tell what passes between such and God.

Solomon's Degradation.

As to the realization of all the fair possibilities and promises of his young manhood, he was the most pitiable and yet contemptible failure. The elements of weakness to which reference was made in the previous lesson gained complete ascendancy over him, and those of strength weakened, until the fresh beauty of the dawning became the lurid dusk of a tempest swept eventide. The ruin is appalling, encompassing the whole fact of his being and vocation. It was the wreckage of all his powers—physical, mental, spiritual and regal. An incidental word reveals the fact of the first, "when Solomon was old" (1 Ki. 11:4). Old? How old was he? As to actual years, perhaps, not more than fifty, but old! No comment is necessary. The degradation of his mental power is evident in the gloomy hatred which attempted the murder of Jeroboam.

Probably the pessimism of Ecclesiastes is the revelation of the same degradation. The spiritual defection is most sad. "His wives turned away his heart after other gods"; and this man, who in all sincerity and with deep spiritual insight prayed at the temple's dedication, yet turned to the polluted abominations of the heathen. The ruin of the kingdom is equally evident. Oppressed under the taxation necessary for the maintenance of the voluptuous manner of his life, and full of disaffection, it was ripe for revolt, and on the eve of break-up. Let us learn for our own warning how a life so magnificent at the beginning could have so disastrous an ending.

Yielding to Temptation.

Here, as always, the profoundest fact is that of the false action of the will. Two sets of forces appealed to him in the beginning, those of a passionate and voluptuous nature, and those of a deep religious desire and delight. To whichever he yielded, he would become servant, while the power of the other would weaken. He submitted to the former with the results seen. Oh, that every young man would face the issue in the light of this warning, and that of thousands of similar ones!

Spiritual and Moral Descent Easy.

Having made his choice the descent was easy and rapid. His accumulation of wealth gave him notoriety and pre-eminence among surrounding kings. What could be better? He utterly failed to detect the difference between popular notoriety and pure testimony.

"This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons."

Yet the difference is radical. Is not this the crowning mistake of many? Then he could minister to that disastrous passion of his animal life, and create alliances with these kings by marriage. What remarkable foresight! Nay, what abject blindness! Yet it is easy to deceive one's own heart, until we think we really desire good as we pursue evil.

Desire yielded to never becomes satisfied. The magnificence must be multiplied, the harem must be enlarged. Yes, actually at last, the gods must be more, and that is the climax of corruption, as it is the finality of folly.

The Pervasiveness of Bad Influence.

No man ruins himself alone. Ah, this is the terror of it. If by my sin I only blasted myself, it would be terrible, but there would be at least a suspicion of excuse. There is none such. Solomon sinning curses the kingdom. The higher the seat of the sinner the more terrible the issue of the sin. An angel falling draws after him a legion. A perfect man involves a race. A king blights all his kingdom; and every man, some other man, or perhaps, and worse, a woman, or some little children.

Conclusion.

The one superlative truth I would emphasize from the life of Solomon is that the man of superb equipment is most in peril, and if he falls, he involves more. This is so seldom realized. The young man of physique and culture and religious desire feels safe. He is not, nor can he, until he has chosen to submit to the One who alone can fulfil the promise of the morning by the undimmed noon, the prophecy of youth with the undying manhood.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

STANDING ALONE FOR GOD.

Topic, Aug. 21: Rom. 8:31-39.

There is no questioning that the idea of predestination, of which Paul is writing in this eighth chapter of Romans, served to nerve the hearts of the heroes of the past. Nor should we be afraid of this word "Predestination." It's a scriptural word. The fact is declared. The purpose of God concerning his chosen is repeatedly affirmed. No doubt extravagant claims have been made by advocates of this doctrine. Many foolish things have been said, and presumptuous things undertaken, by some who hold this faith. But it is a scriptural doctrine, and something of this apostolic conviction of the providence and purpose and power of God in the lives of his chosen is needed to strengthen the flabby faith of multitudes to-day. The fact is, in swinging away from the old doctrines of predestination, election, justification by free grace, and forordination, we have gone to the opposite extreme of human free-will and independence and have forgotten God and forsaken the house of God. If this isn't true, what's the matter with us? Do we really believe that "all things work together for good to them that love God, to them who are the called according to his purpose?" Perhaps, in a dim sort of way, some of us, it may be most of us, hold this as a comforting kind of faith. But what is needed is that we shall believe it in a divine sort of way. Get a grip on God like this: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called and whom he called them he also justified, and whom he justified them he also glorified. That's the statement of the fact—now read the conclusion: "What shall we say, then, to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Such a fault as that puts iron in the blood and heroism in the heart and fidelity into the life.

Read the rest of this chapter! It's better than anything the pen of man ever wrote. Let the thought, the thrill, the triumph of it swing your soul out into conflict—and on to victory! Listen to the shout of triumph: "Who shall lay anything to the charge of God's elect?" . . . "Who is he that condemns?" . . . "Who shall separate us from the love of Christ?" Read on: "In all these things we are more than conquerors through him that loved us." And lest there might be some condition or circumstance not covered by what he had enumerated, the apostle adds, in a final burst of triumphant assurance: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

Why write this for young people—Christian Endeavorists? Because the church, the world, needs just this sort of folks, this kind of faith, this old-fashioned fidelity. It's the sort that will stiffen us up and make us to stand alone with God in the conflict and conquer!

The PRAYER MEETING

By SILAS JONES

JONATHAN THE UNSELFISH FRIEND

Topic, Aug. 23-26: 1 Sam. 18:14; 23:13-18

Sweet words will multiply a man's friends; and a fair speaking tongue will multiply courtesies. Let those that are at peace with thee be many; but thy counsellors one of a thousand. If thou wouldst get thee a friend, get him by proving, and be not in haste to trust him. For there is a friend that is so for his own occasion, and he will not continue in the day of thy affliction. A faithful friend is a strong defense; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him.

The Son of Sirach.

Tests of Friendship.

In the severe school of experiences the son of Sirach had been taught the preciousness of friendship. Life would be poor, it would be meaningless, without friends. Because of its preciousness friendship is often counterfeited. You do not know your friends until they have been tried. Call not him your friend who will not make sacrifices for you. His gentle words are lies if in the day of adversity he is not by your side. We freely bestow our praise on Jonathan because he made the sacrifices demanded by loyalty to David. He was loyal in the presence of David's most bitter enemy, and that enemy was his own father. At the risk of his own life Jonathan spoke in defense of David before the king. He met successfully a severer test. He gave up a kingdom for David and retained his love for David. Men will fight for their friends when they will not surrender their ambitions for them. "I don't care for you or any other man any farther than the money goes," said a greedy man to one that had trusted him. To be rich was the ambition of this rascal. He sold friendship for money. Others sell it for power, for social distinction, and for ease. Jonathan's friendship was not for sale. David was a man whom he loved. Conditions did not change the affection.

A Prerequisite of Friendship.

Both David and Jonathan were patriots. They sought the good of the people of Israel. Jonathan could step aside and allow David to ascend the throne when he saw that David was the man to give peace and prosperity to the kingdom. Israel and her religion were more than David and Jonathan. It was more important that it should be well with Israel than that either David or Jonathan should be king. To us the kingdom of Christ must be supreme. It matters (Continued on page 758.)

Home and Children

The Two Gifts.

There is the gift of a beautiful face,
And there is the gift of a heart of grace;
Which would you have—now, tell me true—
Which of these gifts, were it left to you?

The beautiful face will fade some day,
But the heart of grace will last for aye;
So, better a gift of endless worth
Than the dearest treasure in all the earth.

All can not have a beautiful face,
But we each may possess a heart of grace;
This wonderful, priceless gift is free
To the king, and to beggar, to you and to me.

So be whose face will never be fair,
Needs not to give one sigh of despair,
For he may, if he choose, have a heart of grace,
Which is worth far more than the loveliest face.

—Ex.

A Young Logician.

Jennie's mother was expecting company, but just before train-time, says What to Eat, a telegram arrived which read: "Missed train. Will start same time to-morrow."

Jennie rushed home from school expecting to see the guest, but instead was shown the message. After reading it laboriously and carefully through she exclaimed:

"Why, mamma, if she starts at the same time to-morrow, she will miss the train again!"

He Learned Their Names.

The late Professor Sommerville, of the University of Pennsylvania, who was a great Oriental traveler, told the following amusing mistake made by a French explorer.

This explorer had made a journey to Kairwan and had drawn a map of the country he passed through. The singular thing about this map was that the name "Maarifsh" appeared so many times on it. A river would be the "Maarifsh River;" a mountain would be "Mount Maarifsh;" a village, a lake, a valley—each would be called "Maarifsh."

When Professor Sommerville saw this map he laughed.

"Don't you know," he said to the traveler, "what 'maarifsh' means in Arabic?"

"No," said the other. "What does it mean?"

"It means 'Don't know.'"

Pickles and Olives.

The superintendent of a large Sunday school recently told the children the story of Noah's ark. He asked questions about it afterward. "Now," he said to a small boy, "can you tell me how Noah knew that the water had gone down?" "Yes, sir," was the prompt response. "Noah knew it because the dove came back with a pickle." Later the small boy's mother explained that pickles and olives were synonymous terms to him.

Chicago, for its own sake as well as for the good of the work in the state, should send the largest possible delegation to the convention this year.

Arapahoe Songs.

Among the Indian tribes the Arapahoes are pre-eminent for their native songs. Some of their songs are religious, a few of them are inconsistent with our Christian ideas, but others are much mixed with superstition and false religion. The ghost dance religion of recent years was the occasion of developing many of these songs. The translation of some of these songs made by the Hinton Record is here given:

Our Father, our Father,
He is the one
That makes the sky
Red and blue.

The thought is simple, yet entirely consistent with Christian ideas. In it God is recognized as the giver and maker of all. The words are sung to a peculiar native air.

Another song is:

Go straight, go straight,
Our Father tells us,
Because he has pity on us.

Another is this:

My Father have pity on me,
My Father have pity on me,
I am crying for thirst,
I am crying for thirst,
My food is all gone,
My food is all gone.

The greater number of their songs, however, have the error of the ghost dance religion. The crow is the sacred bird of the ghost dance and is counted as a messenger from the spirit world. Many of the songs refer to the crow:

The earth, the crow,
The earth, the crow,
The crow brought it back with him,
The crow brought it back with him,
The crow has called me,
The crow has called me,
When the crow has called for me,
When the crow has called for me,
I heard him,
I heard him.

The Key to It.

The story is told of a young girl who was not only homely, but awkward with it, and, being dull at her books, became the butt of the school. Painfully conscious of all her shortcomings, she fell into a morose state, withdrew into herself, and grew so bitter that all her schoolmates, with one consent, avoided her.

Her kind-hearted teacher, inquiring into the cause, was met by the words, "No one loves me, I am so homely."

After a moment of thought, the loving teacher said:

"Come with me, dear." Leading the way to her desk, she opened the drawer and taking a small object from it, held it out toward the girl.

"It is not beautiful now, but plant it and watch it develop, dear child. Be sure to give it plenty of water and sunshine for a week or two."

And so it was planted and carefully tended; first came the green leaves, and

later a golden Japanese lily budded out into perfect beauty.

With a heart full of happiness the girl took it to her friend. "Oh, see what you have given me!" she cried, her face aglow with joy.

"My dear child," was the loving answer, "that plant was not beautiful to begin with, but it took heart, and attained rare perfection."

The lesson sunk deep into the heart of the young girl.

"My face must always be homely," she thought, "but I might be able to light it up with a beautiful soul." Then she set about her course with steadfast purpose; where she had been careless and indifferent, she became careful and solicitous. She found happiness in making happiness for others. In school she applied herself with untiring effort and teachers and pupils alike recognized the change, and meted out a respect which touched and quickened her sensitive soul into quicker action. As the years sped by she became one of the most kindly and lovable of girls, eagerly sought as a leader by all.

"My dear," said one of her friends to her, "there is a secret underlying all this success of yours. I wish I could find the key to it."

"Ah, dear one," was the answer, "the key is a simple one, and has unlocked the door to many a heart when all else failed. It was just a kind word, spoken to me at the very time I needed it."

A LIMIT.

One Thing Food Can't Do.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on the brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession and at that time was painting a large marine piece, but being in such poor health I could not do justice to it and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about, and that was the way I was led to use Grape-Nuts, and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Get the little book "The Road to Wellville" in each pkg.



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CHAPTER X. Pentecost Again.

TO STUDY the faces of the men during the progress of this, the first general religious service at the Annie Laurie Mine, was wonderful. First, there had been the joy of religious fellowship and united worship, so long hungered for, though the hunger in many instances had not been realized as such. Next, there had come the glad surprise contained in the authentic announcement that they had among them, in effect, a minister amply prepared for his work, loved and admired by everybody, and a man after their own hearts. Thirdly, within the compass of two brief sentences, John Hope had laid the axe at the root of the industrial-economic situation, and of the religious situation as well; and this, not as theory, but as a preliminary announcement of the definite betterment, materially at least, of every employee of the Annie Laurie Mine who should have proved himself a "faithful worker." To crown all, Duncan McLeod's lucid resume of the religious history of the mine, and his clear statement of the principles which had wrought within that history, had been to the men little short of an apocalypse. At this point it was with them as when the hearers of Demosthenes were ready to cry, "Let us rise and go against Phillip."

But when Duncan's voice grew low; when he confessed his sin against them, and against God; and when, amidst unmistakable signs of the deepest contrition, he craved their forgiveness—lips quivered, tears streamed down faces, hearts were being searched by God's Spirit, and a crisis drew on. Well did Duncan meet it.

"We must be wise about our emotions, yours and mine," he said. "When God's Spirit takes hold on us we must show our reverence for his workings by being thorough. I read in your faces that you forgive me, and—"

"Amen!" "Amen!" We do, indeed, a thousand times over! "God and Mr. McLeod forgive us, the rather!"—and like ejaculations here filled the house.

"I thank you all," continued Duncan, silencing the men by a wave of his hand; "and I feel in my heart that God, too, forgives me, even as the Psalmist sublimely puts it:

"As far as the east is from the west,
So far hath he removed our transgres-
sions from us."

But let us fix our thoughts, which have now become so tender, on a saying of Jesus, in the hope that the duty it makes plain may give our emotions worthy exercise, and so may, like a dynamo, at once conserve them, and turn them into power."

Faces lifted and lighted as he spoke.

Tears were dashed away. All were expectant.

"In Revelation 3:20, a part of the verse," he said, "are these words of the Saviour, 'Behold, I stand at the door, and knock.' Since we are friends here together, and for the sake of making my point clearer, let me bring you to these words out of personal experience.

"I have been a Christian from a child. Christ was to me, at first, he that saved me from the penalty of my sins, and, incidentally, though indispensably, from their power. The realization of this changed my life. I was grateful to him, and tried to do as he would wish.

"When a university student I came under the power of the Christliest life I ever knew. In that person's living, and, as I thought, in his teaching—though I doubt that now—I got a new doctrine of Christ. According to that doctrine, Christ, though divine, was the surpassingly manly, noble, heroic person, going about doing good. As such, though he did much besides, he was pre-eminently the Leader and Saviour of men. Thenceforth I gave myself to walking, so far as I might, in his steps, and to emulating his great life. To do, to serve, were, with me, everything.

"These two views of Christ, the one following upon the other, have ruled my life until very lately. One of these views is expiatory; the other is exemplary and inspirational. There is much Scripture for both of them, and large truth at bottom of both of them; though they are both frequently misstated and misconceived.

"Within a short time God has laid hold on me in ways dark and strange. How, I shall not tell you. Even Mr. Hope does not know, and probably never will. The way God laid hold on me disclosed to me, besides yawning chasms of evil within myself, a yet larger truth about Christ, to which I had been strangely blind; and I thank him for rough usage, like clay on the blind man's eyes. If only I may see Jesus, and not merely some things about Jesus, as heretofore. It is only just that I should add that Mr. Hope, by his faithful testimony, and gentle, Christ-like living, has been of the greatest help in bringing me to this changed view.

"Jesus, as I now apprehend him, is, indeed, a Saviour from the guilt and power of sin; not outwardly and formally, however, but vitally and by spiritual forces. He is also exemplary and inspirational, beyond any possibility of measuring. But these, it is growing clearer and clearer to me, are only some of the many things he does for us, though eminent among them; whereas the great and central thing he does for us is the personal gift of himself.

"Of Christ as thus a personal and

present and living Saviour, the New Testament is full. He did great things for men, but himself was far greater. And is there not the profoundest reason in this great reality?

"Perhaps your mother did everything for you; mine did for me. But were any or all of the things she did for you, for one moment to be compared with what

JUST ONE DAY.

Free From the Slugger Brought Out a Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money, but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago, when one day I did not use any coffee and I noticed I was not so nervous, and told my husband about it. He had been telling me that it might be the coffee but I said 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days, but got tired of the hot water and went to drinking coffee and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum, but had not made it right and did not like it, but now I decided to give it another trial, so I read the directions on the package carefully and made it after these directions and it was simply delicious, so we quit coffee for good, and the results are wonderful. Before I could not sleep, but now I go to bed and sleep sound, am not a bit nervous now, but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did, and I don't have any of the smothering spells, and would you believe it? I am getting fat. We drink Postum now and nothing else and even my husband's headaches have disappeared; we both sleep sound and healthy now and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

Look for the book, "The Road to Wellville," in each pkg.

she was to you? They were not, in my home.

"Which, too, is the greater, the gift, or the person back of the gift? Is not the gift bare, as Lowell says, without the giver?

"What, moreover, makes the world go, life go, things go? Forces, you say. Yes. But do you know any supreme force that is not more than a force, that is not personal?

"In your country, in the Civil War, there was a slouched hat at Winchester on a day, that was better than a whole army corps, because Sheridan was under it. In my country there would not have been any Bannockburn if there had not been a Bruce.

"Such is the New Testament thought of Christ. Careful and troubled about many things is man; but one thing is needful—to sit at his feet. Worlds of things he does for man; the supreme thing he does, including and transcending all the others, is that he gives himself to man; to you, to me, to every one.

"And this is what the words in the Revelation tell us. He stands at the door and knocks. He wants to come in. If we open the door, he will enter, and will sup with us, and be an ever-present, familiar guest.

"Now I could go through the floor, or the earth, for shame of it, but I have to confess that I never let him in, in any such sense as he means, until very recently. Being grateful and trying to do as he would wish is not letting him in. To do, to serve, are not letting him in. I did similar things for my mother; had I stopped there I had not let her in. My mother and I had our trysts, the rather; we dwelt in each other's hearts, and always shall. Nor are the results of the contrary course satisfactory. You knew me before. You liked me, as I did you. But I was not simple, and Christlike, and tenderly loving. I let a notion of mine, for example, keep you out of such a service as this that we are having here today, for nearly two years beyond the time when there was any good reason for doing so. Had Christ been let in, such a thing would have been impossible, even as it has been impossible since I let him in. I was doing a lot of things—good enough things, too—but I was keeping the latch-string inside.

"Men, will you do that? Do you not see him there, with the pierced hands, knocking, knocking? Will you bar the door to such a one?

"This is all I have to say at this time, except to extend some invitations, namely:

"Between three and six, this afternoon, at your convenience—and not all at one time, please—in this room, Mr. Campbell will be glad to have any meet him, who have given their hearts to Jesus, and who are willing to unite, in some simple way, for Christian fellowship, growth and service.

"At four o'clock, at the company's office, Mr. Hope will be glad to meet any, not Christians, who would like to become such.

"At five o'clock, in the assayers' room, I shall be glad to meet any, not Christians, nor particularly desirous to become such, who would like, nevertheless, man-fashion, to talk about the Christian life.

"Shall we sing—

"Behold, a stranger at the door!"—

and, while still standing, be dismissed with a word of prayer? It will then still lack several minutes of eleven forty-five, when Mr. Hope will lead the Bible study with those who care to stay. Will not such open the windows in order to change the air, and rest themselves by moving about a little, before Mr. Hope calls them to order?"

The singing, and Duncan's three or four sentences of prayer in closing, were, if possible, more moving than anything that had gone before.

The windows were at once thrown up, and, very silently, the men, as Duncan had suggested, moved about by way of changing position; but when, on the minute, the windows were closed, and John Hope came forward, not a man had left.

He asked them to find in their Bibles, at John 1:35-49, what he called "The Beginnings of the Gospel," and soon had the men freely reading verses, answering questions, and offering pointed suggestions and inquiries. He was a born teacher. It was his inheritance from that weaver-scholar, William Hope. Soon, just as he intended, the men were at the fore, and he in the background; but, with brilliant bits of word-painting now and then, and with skilful guidance of the discussion, he got in his work marvelously nevertheless.

"What, friends," John began by asking, "is the metal of the gospel? Should not the first strike show? Assayed, should it not afford such indications? You are to be the assayers this morning."

Thereupon he drew out of them, how Andrew, John, Simon, probably James, Philip and Nathanael, were won; not by words, theories, programs, but by "Come and see," "Follow me"; and by that mighty loadstone which Jesus, on being so tested, proved himself to be. His seeing the rock in sand-like Simon, and the Israelite indeed in bitterly prejudiced Nathanael, came out in splendor.

"We infer, then," John summarized, "as the gold of this assay of yours, that Jesus is the one person in the world who wholly sees the best in us; who sees it all the time; who is not blind to our faults (how, for example, he scored Simon, upon occasion!), but who takes lavish stock in our excellences; who, in short, is the discoverer of men."

You should have seen the men look at one another, and their faces kindle. "Just as Mr. McLeod did b' me!" cried Patrick Sullivan.

When, near the close, they had done with the fig-tree, and with Nathanael's prejudice and disbelief turned to enthusiastic faith by the fact that Jesus had seen him even in that crisis—"Bigger and better buttons* yet," John said;

"Jesus present in every darkest hour;

Jesus passing with us, undismayed,

through our gloomiest doubt; Jesus the chief mourner at every funeral; Jesus

proving himself the Friend in need;

Jesus, on such authentication, the Son

of God and King of life. May we not

well, then, center our lives at him, well

respond with all our souls to these his

primary and all-inclusive invitations,

'Come and see,' and 'Follow me'?"

Then, by a transition scarcely per-

*The smaller or larger globules of gold or silver that test assays yield, are, in mining parlance, "buttons."

ceptible, he began talking with Jesus, in the most simple fashion, about himself and all there present, and about how they, too, each wanted to come, to see, to follow, to be discovered, to have a living, present Saviour—words of sympathetic, winged, moving prayer.

"Can't he question?" "How he draws you out!" "Never saw the apostles alive before!" "What a teacher!" "May God answer that prayer in my life!"—and the like, were the ejaculations, when, at twelve-thirty to the second, John Hope said "Amen," and dismissed them. He had taken the men by storm. No one was more surprised and proud than Duncan. He wrung both of John's hands and exclaimed: "Archibald Geikie never taught more effectively!"

Of the one hundred and seventy-seven men then on the works, Douglas Campbell's private list showed ninety-six Christians; but eleven of these were so conservative and reticent that he did not expect them to come to him. These men all came, however, and the eighty-five he had counted on, and nine more who, they said, had unlatched the door because of Duncan McLeod's plea, and of John Hope's assay. Douglas spent some time with each of these nine. "Genuine cases," he reported to Duncan and John. Thus one hundred and five stood "willing to unite, in some simple way, for Christian fellowship, growth and service."

At four o'clock twenty-nine, not Christians, but wanting to be, met John; and at five, seventeen, not Christians, nor much caring to be, met Duncan, "man-fashion, to talk about the Christian life." At the evening service, of John's twenty-nine, twenty-one; and of Duncan's seventeen, nine—testified that they had come, seen and would follow. These all gave their names to Douglas Campbell, who personally dealt with and approved each—it took him until the midnight shift began to do it—so that he had one hundred and thirty-five on the provisional roll of that Christian band which was to count for so much at the Annie Laurie Mine in the days to come.

The evening service was a Pentecost. On Wednesday night this was repeated. By this time eleven more were added to Douglas Campbell's list, one hundred and forty-six in all, leaving but thirty-one persons at the mine not thus enrolled. It was voted to hold religious services regularly thenceforth, and a provisional committee, with power to make arrangements, were chosen, consisting of Messrs. Campbell, McDuff, Sullivan, McPherson and—against his stout protest—McLeod. John Hope was also chosen, but declined to serve because he had frequently, for considerable intervals, to be in New York.

And better things than these were yet to be.

(To be continued.)

Get up some enthusiasm in your church over the State Convention.

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that excels anything I have ever seen. Write to them, not to me. T. R. Butchart, Treas. Christian Church, Red Oak, Iowa.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

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Monday of the week of publication.

NEWS AND NOTES

ALL ABOARD, SEPTEMBER 5TH.
Champaign,

September 5-8-'04.

Our State Convention.

You cannot afford to miss it.

We must have a large delegation from
Cairo.

We must have a large delegation from
Chicago.

We must have large delegations from
all over the state.

Let Chicago and Egypt co-operate for
the advancement of our state work.

A. L. Ward, Boston, reports three con-
fessions, with work prospering.

Bro. F. F. Grim is in Olcott, Colo., rusti-
cating and feeling "first rate."

Walter L. Martin began work with the
Boyle Heights Church, Los Angeles, Cal.,
on August 7th.

Bro. J. Hopwood reports that the pros-
pects for Virginia Christian College are
excellent and a full school is expected.

Alfred W. Place, Avalon, Pa., writes:
"The work here is on the up grade. The
Bellevue people are the finest I ever
met."

Guy L. Zerby, Concord, Morgan Co.,
Ill., wants 200 earnest Christians to take
thorough Bible course at home in Bible
Extension Classes, free of charge.

Lewis R. Hotaling, State Line, Ind.,
reports four heads of families added by
baptism to the Bachelor Creek Church,
near Wabash, Ind., since last report.

Arthur M. Lindsey of New Franklin,
Mo., dedicated a new church building at

Forest Green on Sunday, the 7th inst.,
costing \$3,500. He raised on that day
\$1,900.

A committee consisting of D. A. Wick-
iser, F. L. Moffett and B. S. Denny has
rendered a decision that A. R. Adams,
late pastor at Fairfield, Iowa, should not
engage in the ministry for a period of
at least one year.

W. W. Pew has been selected by the
State Board of Northern California to be-
gin a work at Porterville. A good man
with a good helpmate, who will do good
and keep good and always honor the confi-
dence of the people, are thus secured
for that new field.

The annual offering for church extension
should be more universally observed this
year than ever before, because of the
increasing demands, and because the
work is better known. Georgia could
not have got along without aid from this
board.

The readers of the Christian Century
will read with sorrow the notices in an-
other column of the death of both the
mother and sister of Peter Ainslie.
No nobler, truer son or kinder, fonder
brother ever lived than Peter Ainslie.
Personally we extend to him our heart-
felt sympathy.

H. Jas. Crockett, Butler, Mo., sends the
following items from his semi-annual re-
port: "Have not held a protracted meet-
ing, but have enjoyed a good growth in
all departments. Sermons and addresses,
six months ending with July, 72; ad-
ditions by letter and statement, 27; confes-
sional baptism, 13; total 40; loss by
removal, 9; net gain, 31; present mem-
bership, 330."

A letter from What Cheer, Ia., brings
the following: "Elder W. S. Hoke has ac-
cepted a call and is now in charge of the
pastorate of the congregation at What
Cheer, Ia. This is a town of about 3,000
inhabitants and a thriving commercial
and manufacturing center, and this con-
gregation is to be congratulated on hav-
ing secured so proficient a teacher and
pulpit orator as Bro. Hoke is said to be."

No handsomer college calendar has
reached our desk than the one issued for
the present season by Kee Mar College,
of Hagerstown, Maryland. This splendid
institution was founded in 1854. The
president is our own Brother Bruce L.
Kershner, formerly of Bethany College,
West Virginia. Not only the half tones,
but the paper and printing and press
work of the Kee Mar College Calendar
exceeds anything in taste and style
which has come to our desk recently.

Large audiences assembled at the
Metropolitan Church on last Lord's day
and listened to two splendid addresses
by our pastor. Dr. Scoville's arraign-
ment of infidelity and its claims at the
evening service was a masterpiece and
will not soon be forgotten. There were
two additions during the day. Dr. Sco-
ville dedicated a church at Daleville, Ind.,
on the 31st of July and brought back a
report of 12 additions and \$3,200 raised
toward the indebtedness of the church,
which was \$500 more than asked for.

W. E. Aaron, whose home is in Spring-

field, Mo., but who has been attending
one of our medical colleges in Chicago,
will be in the field representing the
Christian Century during August and
September. Any courtesies shown him
by the pastors and officers of churches in
Illinois and Missouri will be appreciated
by the management of the Christian Cen-
tury Company. He is not only a very
worthy young man, but is energetic and
determined to educate himself so as to
do as much service as possible to suf-
fering humanity.

We are pleased to note that among
the first women elected to the trustee-
ship of the Female Orphan school at Mid-
way, Kentucky, are Mrs. Luella Wilcox
St. Clair and Miss Powell. They were
elected as trustees simply because it
was believed that these practical and dis-
ciplined educational workers would do
more good for Midway than men upon
the board of trustees, although on the
board are a number of the best and
truest men in Kentucky. This as stated
in the Lexington Herald will afford two
splendid women an excellent opportunity
for Christian activity.

Charles Reign Scoville dedicated a new
Christian church at Daleville, Ind., on
Sunday, Aug. 7. It is a beautiful brick
building, with Sunday school rooms, main
auditorium, baptistry and robing rooms,
basement finished, complete throughout,
stained glass windows, etc. The amount
asked for at dedication was \$2,800 and
he raised over \$3,200. Spoke for them
for three days, with twelve added, all by
baptism, some of the best men and
women of the community. Bro. De Loss
Smith conducted the music. Good opening
for a meeting, if some one can be
engaged.



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The Woman's Home Companion \$1.00 \$1.25

EVANGELISTIC NOTES

Changes.

J. D. Bunce has recently removed to Fredonia, Kas., from Altoona.

Frank B. Thomas changes from Carmi, Ill., to New Salem, Ind.

At Terra Haute, Ind., Leonard V. Barber had one addition to the Second Church by confession and baptism.

At Shawnee, O. T., Granville Snell reports two confessions recently. He has had 40 additions to the congregation at that place since last March.

I have again entered evangelistic field. Wish to get meetings arranged for several months. Churches desiring meetings address me Bethany, Neb. We go for what we can raise on field. Jas. S. Breen, evangelist.

Finis Idleman of Paris, Ill., reports: "Our work starts off nicely with four confessions. This church is able and capable. It is a real pleasure to find all this power usually committed to the cause awaiting direction."

The Nodaway Valley, Mo., District Missionary convention, comprising the churches in Atchison, Holt, Andrew, Nodaway, Gentry and Worth counties, will meet in Maryville, Mo., Aug. 30 and 31, and Sept. 1. A good program has been arranged.

O. P. Spiegel and wife and Miss Norma Schoolar of Birmingham, Ala., held a meeting at Plantersville (R. J. Smith, pastor), with 7 additions. He is preaching a week for the new church in Valdosta, Ga., and will begin a two weeks' meeting at Lake Park.

Dear people of the Nodaway (Mo.) district: You are cordially invited to attend the annual convention of the district at Maryville, Aug. 30-Sept. 1. Lodging and breakfast by the church; dinner and supper 25 cents each. Great program. Everybody coming. You must be there. Send name at once to H. A. Denton, Maryville, Mo., H. A. Denton, pastor.

The young people of the north side church hold open air services every Sunday evening at 6 p. m. that have developed great interest. A folding organ has

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies' 50c—(half price while we are introducing them). The Dr. White Electric Comb Co., Decatur, Ill.

been bought and a band of thirty gather with songs and prayers and short talks, and soon they are surrounded by one hundred or more people, who give reverent attention to everything that is said and done. Afterwards a number follow the young people into the evening services in Belmont Hall. The Endeavor Society has doubled the average attendance at its regular services since these street meetings were begun.

One of our good Indiana preachers asks the following questions:

"First: Is there an actual demand for preachers in Indiana? Second: Is it not possible to get preachers a living salary to fill this demand? Third: Is there an opening for college men to preach in the Christian Church?"

We would answer all three of these questions in the affirmative. We know of no man more in demand among the churches than one of the editors of the Christian Century, who is both a college trained and a university trained man and holds a professorship in one of the largest divinity schools in the country. Most of the hard-worked professors in our colleges have all the preaching they can attend to. There is something wrong, however, in our method of supplying our churches, or such questions as the above would not be sincerely asked. Let some of our Indiana teachers answer this brother through the Christian Century.

CONVENTION OF THE AMERICAN ANTI-SALOON LEAGUE.**To Be Held At Columbus, Ohio, November 16, 17 and 18, 1904.**

The American Anti-Saloon League is to hold its annual convention at Columbus, Ohio, this year. The dates are November 16-18 inclusive. The following is a partial list of the talent already engaged for this great meeting: Bishop Luther B. Wilson of Baltimore, president of the league; Rev. George R. Stuart of Tennessee, Congressman Charles E. Littlefield of Maine, Rev. Louis Albert Banks, D. D., of New York; Rev. E. S. Chapman, D. D., of California; Hon. John J. Woolley of Chicago, Rev. G. W. Young, D. D., of Kentucky, and Rev. Howard H. Russell, D. D., of New York.

The convention proper is to be preceded by a six days' conference of the state superintendents and field workers of the league, and will be held at Columbus, Ohio. This conference is in reality to be a "School of Methods," where the most approved plans of the league work will be set forth and discussed, and where each worker can have the benefit of the experience and methods in operation throughout the entire country. Much of the success of the Anti-Saloon League movement is due to these annual conferences of the men in the field, where the best methods of work have been discussed systematically and in detail, and those found to be most successful have been uniformly put in operation. All ministers and temperance workers desiring to be present and participate in this "School of Methods" will be welcome.

Arrangements are being made for reduced fare on the railroads for the convention. Those desiring further information should write to General Superintendent P. A. Baker, 610 The New Hayden Building, Columbus, Ohio.

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SCHOLARSHIPS IN THE DIVINITY HOUSE.

The plan of scholarships recently inaugurated by the Disciples Divinity House is already proving effective in providing means whereby some of the most promising graduates and alumni of our colleges can pursue graduate work. Several of those scholarships have already been assigned. They provide \$100 a year, in addition to the tuition.

Scholarships assigned to students in the graduating classes of the present year in Christian University, Butler College, Bethany College and Kentucky University, have not yet been taken, and are open to application by graduates of those institutions in former years. They are to be given to properly recommended applicants on condition that they begin residence in the Divinity School of the University of Chicago Oct. 1, 1904, and continue in residence there full quarters.

Applications should be made at once to Errett Gates, University of Chicago.

Going to the National Convention.

The last report of our St. Louis churches indicate that we have twelve churches and 3,823 members. Our churches in this city are constantly gaining. When it is known that there are seventy Catholic churches, with a Catholic population of 200,000, and in addition fifty evangelical and Lutheran churches, mostly German, besides all the other denominations represented here, it will occur to the reader how difficult is the work of the Disciples of Christ in our city. For this reason our growth is encouraging. We are also led to believe that we have a strong faithful representative body of Disciples of Christ.

This membership, together with their friends, expect to entertain the national convention October 13-20. It will be worth traveling across the continent to see this gathering of 25,000 Disciples. It will be the largest religious gathering that ever met on the American continent. You certainly expect to attend this convention. Then please write G. A. Hoffmann, Chairman Committee on Entertainment, 1522 Locust St., St. Louis, Mo. He will indicate to you where you can be most conveniently and comfortably located at moderate rates in private homes or first-class hotels.

G. A. Hoffmann, Chairman.

Borden's Eagle Brand

Condensed Milk affords the maximum amount of food energy, in the minimum bulk, conferring the greatest good to the infant with the least tax on the digestive organs. It surpasses all other foods for artificial infant feeding. Try it.

CORRESPONDENCE

A CAR LOAD OF CHRISTIANS.

Happy, hopeful and hungry for a great state convention, going via the Illinois Central from Chicago to Champaign.

Vincennes, Ind., Aug. 11, 1904.

The new house of worship here will be dedicated on Sunday, Aug. 28. E. L. Powell, of Louisville, Ky., will preach the dedicatory sermon. We extend to all those who can be with us on that date a most cordial welcome.

WM. OESCHGER, Pastor.

J. V. Updike writes: "Have been here two weeks with 52 added to the saved. Arapaho is county seat of Custer County. There are three church buildings. Disciples have no building, but more members than all the rest put together. There are about 900 people in the town. Some of the greatest gamblers in this county have been converted."

Our morning services are increasing in attendance and also in interest. One accession last Lord's day, making three since last report. The Protestant churches of the city unite in the evening and hold union service during the hot weather, the pastors doing the preaching. The meetings are well attended and helpful. F. D. WHARTON.

Newkirk, Okla.

The Christian Church at Waukegan has given a unanimous call to Bro. E. N. Tucker of Sac City, Iowa. He arrived with his family and household goods last week and commenced his work with us last Sunday, the 7th inst. The congregation is well pleased with Bro. Tucker, and we hope and expect to make a good report of his work in this city. He is a strong man, both physically and intellectually, and a fluent and pleasant speaker. Owing to the great amount of wickedness and the influence of 42 saloons that exist in this city of 13,000 souls Bro. Tucker will find plenty of hard work. May God bless him and help him in the great work that is before him.

T. B. HUTCHISON.

Waukegan, Ill., Aug. 8, 1904.

Our meeting goes on apace, with 60 additions, about one-half by confession. I regret that I cannot stay to continue it for a few weeks longer. Another appointment that is imperative takes me away. Bro. Roach has secured J. W. Monser to finish the meeting. He will be here to go right on when I am through. The spirit of Christ and song and work and prayer has pervaded our meetings from the beginning.

I never worked with a more willing and loyal yoke-fellow than A. C. Roach, the pastor. He is a man after my own

heart. Bro. A. Martin of Davenport ran over to see me in the meeting. It was he who encouraged me to preach the gospel. I expect to help him in a meeting soon.

JAMES SMALL.

Kewanee, Ill., Aug. 8.

Dear Century:—On the 30th ult. I was called to Lauder to preach for Bro. G. W. Osker, who is in a tent there. When the invitation was given four responded, confessing faith in Christ. This is a small town of 400 or 500 people, about three miles northwest of town. We have no organization, but several brethren in and near here, and the prospects are favorable for an organization before the meeting closes.

On the 31st ult. I went to the Fourville Church, a country church four miles southwest of town, and preached at 3 p. m., and baptized five into Christ and His church. Went back yesterday and preached, and one more confessed Christ. I have preached three sermons there and six confessions have resulted. We will begin a series of meetings there to-night, and continue indefinitely. At the close of the Lauder meeting we expect to get the tent, which belongs to the Eighth District, and pitch it in town here and lay siege to the town with home forces. We have a good many men who will not go to church and are going to them. We are hoping and praying for good results. Pray for our success.

F. L. DAVIS, Minister.

A Word of Importance to Some in Kansas.

"A word to the wise is sufficient," especially to one's own brethren. I wish to remind all the churches that have not as yet sent in their apportionments for the state work for the missionary year just closed, that the money is greatly needed at this moment. Our treasury is

can be cured. To those afflicted this conveys a wonderful message. Though quite common, it is only a short time since it was considered incurable. The discovery that it was purely a nervous disorder has led to the application of the great nerve restorer,

Dr. Miles' Restorative Nervine

with the happy result that thousands have been completely cured, and others are being cured every day.

"In the year '92 I was stricken with epilepsy. Doctors treated me for several years, but I grew worse. I would have such awful fits. I cannot tell my awful sufferings. A druggist recommended Dr. Miles' Nervine, and I bought a bottle, and found it helped me and I took three more and am cured. I had only one light spell after I commenced taking it. I do hope the time will come when everybody will know that your medicine cures these awful fits."—JOHN LEWIS, Marion, Pa.

Dr. Miles' Nervine is sold under a guarantee that your druggist will refund your money if first bottle does not benefit.

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Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer

WISE WORDS TO SUFFERERS
From a Woman of Notre Dame, Ind.

I will mail, free of charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—this is all I ask. It cures all, young or old.

If you feel extremely nervous, as from approaching danger, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness; or if you are suffering from any so-called Female Complaint, Tumors or Growths, address **Mrs. M. Summers** for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Female Complaints of any nature in young ladies. It will save you anxiety and expense, and save your daughter the humiliation of explaining her troubles to others. Vigor and health always result from its use. Wherever you live I can refer you to well-known ladies of your own State or county, who know and will gladly tell any sufferer that this Home Treatment really cures all diseases peculiar to the sex, thoroughly strengthens relaxed muscles and ligaments which cause trouble, and makes women well. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, :: :: Box 42, Notre Dame, Ind.
In writing above advertiser, mention this paper.



The Christian Century (Special Club Rate) \$1.00 BOTH
The Twentieth Century Home \$1.00 \$1.25

empty, while the missionaries are at their posts depending upon the brethren to aid them. These faithful workers should not be kept waiting for their money, as they have had to do.

Again, all individuals who have made personal pledges, including life directors and life members, should remit without delay. Brethren, make this a personal matter, do not turn aside; your portion may be but a few dollars, but if each does his part the aggregate will mean many hundreds of dollars to the work.

Shall we hear from you?

W. S. LOWE.

Topeka, Kas., Aug., 9, 1904.

NORTHEAST IOWA NEWS.

The Northeast Iowa District Convention Churches of Christ will be held at Arlington, Iowa, Sept. 5, 6 and 7. Lodging and breakfast free; other meals at reasonable rates.

G. A. HESS, Acting Dist. Sec.

In the absence of Jas. T. Nichols of Vinton, who is abroad, G. A. Hess has prepared the district program.

Guy E. Wingate has resigned at Marion, Iowa, and taken the work at North English.

Bro. B. H. Coonradt and wife spent a short vacation with Bro. Coonradt's parents at Osage, Mitchell County, Iowa, where he had the pleasure of baptizing his brother. On their way home they spent two days at Nora Springs, Iowa, where Bro. Coonradt preached an excellent sermon. Sister Coonradt was a schoolmate of Bro. and Sister Hess at Valparaiso, Ind., back in the 90's. Bro. Coonradt has resigned at North English, Iowa, to accept work in a warmer climate on account of Sister Coonradt's health.

Bro. Wm. Hollett has resigned at Lissomb, Iowa, to take effect about Oct. 1.

Bro. Carl Schmidt of Mason City has been supplying pulpits the past year with success. May preach regularly later.

Charles City is one of our most needy fields.

Greene, Marble Rock and Bristow are still pastorless.

A brother from Kimberlin Heights, Tenn., has been supplying at Greely for some time. Expects, however, to return to Kimberlin in September.

Bro. F. J. Stimson of Cedar Rapids spent a part of July in Texas.

How many of our churches are going to pay their pastor's expenses to the State Convention? This would be a gracious recognition of his services.

AN EASY WAY TO MAKE MONEY

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo. Mrs. W. B.

WANTED—Agents, hustlers, salesmen, clerks and everybody who wants to enjoy a good hearty laugh to send 50c for "Tips to Agents." Worth \$50 to any person who sells goods for a living. If not satisfactory your money back. Circular for stamp. The Dr. White Electric Comb Co., Decatur, Ill.

IOWA NOTES.

I have just finished reading Bro. Sumner T. Martin's excellent article in the last number of the Christian Standard; and though I am not one of the "thirty men of light and learning," I wish to say a few things. First, that it has been my observation that those who make it a rule to set apart some certain amount for the Lord's work usually have most for the different interests of the church. Second, that they are always "cheerful" givers; and, third, that they always seem to be prospered by the Lord.

At the Kansas convention I heard Bro. McLean say that "nine-tenths with God's blessing will go farther than ten-tenths without it." This we all verily believe. However, I am also sure that while no one should give less than 10 per cent, all can not give the same per cent of their income. Also, that each individual Christian must be left free to give as he chooses "without restraint," for we belong wholly to the Lord; 10-10. Again, systematic, that he may at all times have something to give, and proportionate, that all interests may be helped. Churches should also be systematic and proportionate in their giving. I am quite certain that the fault lies more with the methods of many of the churches than with the individual members.

At the dedication of the subway tavern Bishop Potter asked the question: "But the man who lives in two rooms with his wife and five children, where is he to turn?" I should certainly answer that he ought to turn in and care for the baby while the wife takes a rest; if the saloon is needed at all it is needed most for the one with the greatest worry and nerve-racking work, according to the theory of those who hold that the saloon is at all needed. I understand this is to be a temperance saloon; why not add an honest gambling house and a moral house of prostitution? The three would go together very nicely as all need "reforming."

Drake University recently received \$10,000 from the estate of a good sister in Ohio, Mrs. Eliza Cassell. It will constitute a name fund in the Bible college, and for years to come will help to prepare young men and women for the great work of preaching the gospel. Dear reader, do you not want a part in the great work of Christian education? Did you name some of the Christian colleges when you write your will?

Recently the university also received a gift of \$250 as an annuity. Drake University is in condition to properly care for money entrusted to it in this way. If you want your money properly cared for while you live and at the same time receive a sure and liberal income, write Drake University, Des Moines, Iowa. Dr. J. L. Sawyers a few days ago gave to the school \$1,000 to assist in fitting up the new athletic park. President Bell reports the prospects for the coming year to be exceptionally bright. JOEL BROWN.

IOWA NOTES.

Chas. L. Wheeler is preaching for the churches at Pulaski and Floris.

Brother E. N. Tucker has closed his work at Sac City and gone to Waukegan, Ill. We are sorry to lose Brother Tucker from Iowa.

Walter L. Martin, one of our very best young preachers, has closed his work at

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

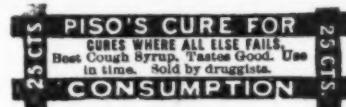
Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood purifiers will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



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has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

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cures cataracts, granular lids, scums, optic nerve diseases and all causes of blindness. **Absolutely safe and sure**, and can be prescribed and used at your own home. My cure for cross eyes is **knifeless, painless and certain**. No risk. My latest book and advice is FREE. A postal card will do. Write to-day.
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Reference, J. D. Dolmer, Pastor Christian Church.

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Glenwood, Iowa, to accept a call to Los Angeles, Cal.

J. C. Hanna, who served the church at Laurens so successfully, has taken charge of the church at Arlington. The Arlington church will entertain the Northeast District convention that will begin on Monday night, Sept. 5th.

The church at Hamburg is planning a protracted meeting under the leadership of R. A. Omer. Brother B. F. Hall, the pastor, is one of our best young preachers and we expect good results from their united efforts.

H. W. Cies has resigned the pastorate at Red Oak to accept a temporary engagement in secular business. Brother is, every inch of him, a preacher, and he will soon be a full-fledged preacher again.

W. B. Clemmer continues at Council Bluffs. During the year just closed an indebtedness of \$1,600 has been provided for and the church has made encouraging progress in other lines of work.

W. R. Crewdson baptized an M. E. preacher by the name of Nichols last Wednesday night and the preacher in turn then baptized his own wife. Brother Albert Sims, a capable young man, who has come up through anti-influence, had taken his membership with the church at Atlantic also and is ready to preach the Word. He has had some experience in the ministry, is married and has two small children. His age is 38 years. Write W. B. Crewdson about him.

Evangelist C. G. Stout is storming the fort at Carroll. He finds that there are those in Iowa who know but little of us, or if they do they wilfully persist in misrepresenting us. The first invitation will be given next Sunday morning.

Evangelist B. E. Youtz is setting in order the churches in Northeast Iowa. At present he is at Olin. Brother Youtz is a strong preacher and a Christian gentleman with most excellent judgment.

Our first district convention will be held at Lake City beginning August 29th.

I have mailed minutes of the convention to the Iowa preachers this week. If your name was overlooked drop me a card. You will find that it is full of interesting reading.

It is hoped that all of the churches will be in line for the I. C. C. offering the first Sunday in November. We have never been satisfied with the first Sunday in November as the day for taking the offering for state missions because it came so close to the Boys' and Girls' Rally Day offering. The matter is all the more complicated now that the Iowa Bible School Board has adopted the fourth Sunday in September as the time for taking their annual offering. You see that we are sandwiched between the two. The arrangement is unfortunate, but then we must do the best we can under the circumstances. It is true that the Bible School Board was organized for Bible school work, but that and the I. C. C. work is so closely associated that the offering for the two should not be so close together.

We are beginning to rally our forces for the greatest year's work in our history and we covet the co-operation of every Disciple in the state.

B. S. DENNY.

Great names and great subjects appear on the program of the State Convention.

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NEBRASKA STATE CONVENTION.

Nebraska State Missionary Convention convened at the camp grounds at Bethany, Tuesday evening, Aug. 2. Wednesday afternoon was given for the session of the C. W. B. M., so at 2:00 the meeting was called to order by the president of the organization, Mrs. J. S. McCleery.

Mrs. H. Fishback led the devotional and prepared our minds for the good things which followed. During the afternoon the Misses Beulah and Roma Bush and Mrs. Kittie Austin Aylsworth favored us with special vocal selections.

In the address of the president and of the corresponding secretary and organizer the year's work was reviewed and the workers were urged to go on in their labor of love. The organizer, Mrs. Callie Scott Willard, reported 66 auxiliaries, 1,350 members, and the total offerings more than \$4,000.

In the special addresses of the session we were highly favored. Our hearts were made to burn within us as Mrs. Bertha Lehnoff of Plattsburgh talked to us of the commission "Go Tell" as it was reiterated by the Christ. Mrs. C. H. Rush's subject was, "Building the Future With the Children as the Corner Stone," and she proved clearly that the success or failure of the church depends upon

the foundation laid now in properly teaching the children. "The Spiritual Value of Our Work" was presented by Mrs. Oscar Sweeney of Alma. It was not only presented, but it was so plainly pictured that we forgot we had petty trials awaiting us in the future and lived in the beautiful scenes she portrayed. Mrs. H. S. Gilliam discussed "What and How." She told us what to do as auxiliary members and how to do it. Her address contained many practical suggestions worthy of use in an auxiliary.

The afternoon program closed with a question box under the direction of Mrs. Willard. She was enabled to answer many questions which were troubling us. Following this was the children's Bible study, which was a feature of each day's program, and was in charge of the junior superintendent, Miss Olive Griffith of Pawnee City.

The evening session was opened by Mrs. H. J. Kirschstein of Omaha, who conducted the song service. Mrs. J. F. Winters of Lincoln led the devotional. The address of the evening was given by Prof. G. P. Coler of Ann Arbor. He told of the work he had been called to do and of some of the joys of such service.

Brother H. G. Wilkinson arrived Friday evening, and every spare moment during the remainder of the convention was spent by him in talking Porto Rico work, its needs and the joy of the missionaries in their service there.

The following are the officers for the year: President, Mrs. J. S. McCleery; Beatrice; vice-president, Mrs. H. S. Gilliam; Hastings; corresponding secretary and organizer, Mrs. Callie Scott Willard; Bethany; secretary of literature, Mrs. F. F. A. Williams, Lincoln; recording secretary, Miss M. Lina Shirley, Lincoln; treasurer, Mrs. Josie Y. Osterhout, Bethany; superintendent of young people's work, Miss Olive Griffith, Pawnee City.

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FOR CATALOGUE OR OTHER INFORMATION ADDRESS,
Pres. T. E. CRAMBLETT, Bethany, Brooks Co., W. Va.

OBITUARY.

Mrs. C. A. Sergison, wife of Rev. E. F. Sergison, pastor of the Hopedale Christian Church, was burned to death at her home in Rochester, N. Y., on the night of June 17, 1904. She was at home with her daughter, who had kissed her mother good night and went up stairs to retire about 10:30 p. m.; she seated upon a chair and began to finish a story. Only a few minutes passed, when she heard something fall. She ran down stairs to find her mother standing—enveloped in flames. With great presence of mind she ran back up stairs and grabbed the clothing from the bed, and rushing down wrapped her mother up, smothering the fire, but not until the fire had done its work. Neighbors were called and the fire quenched, and the burned, yet living body, which had settled down to the floor, was lifted to a couch in an adjoining room, when the dear sufferer called her daughter by name, "Bessie, dear, bring some water to bathe my feet." Then she asked to be carried up stairs to her own bed, but she was put in an ambulance and taken to a hospital, where she lingered about six hours, with her grief-stricken and heart-broken daughter alone, waiting for the last.

She had been reading in a Bible used by me 30 years ago that she prized very much. I had given it to her, and she held it in her hand till the book was very badly burned. Just how the fire caught we never shall know. She had in some way set the matches on the door casing, near the clock, on fire. She saw the fire and went to put it out and so caught fire. She was too frightened to make any noise. At this point her mind stopped like a clock, and she stood and burned. The dropping of the lamp gave the alarm, and no doubt saved the house and my daughter, and possibly the tenants in the other half of the house, a Mr. Pye, his wife and two children.

God only knows our sorrow, wife and mother gone, never more to see us in the flesh, but she sleeps in Jesus. Hers was a blessed hope. She talked much of the home land, her chief desire and anxiety being that we might meet there an unbroken family. She leaves two sons and two daughters, her husband, and a very large circle of friends to mourn her loss. We trust our loss is her gain. How much we owe to friends and loved ones in such hours of trial, suffering, sorrow and heart-breaking experiences! May God, who is too wise to err, and too good to be unkind, bless and prepare us all for that place that Jesus has gone to prepare for them that love and obey him. And in the morning may we meet at the blest Redeemer's feet to crown him Lord of all.

REV. E. F. SERGISON.

THE PRAYER MEETING.

(Continued from page 748.)

not what place we occupy in the kingdom, provided we stand where we can do our work best. With the kingdom first in our hearts, we shall be able to choose our friends. These friendships will have a meaning. Together friends may strive for those qualities of mind and heart which are worthy of the kingdom. But without such a society as the Kingdom of Christ offers us what would friendship be? How are we to judge words and actions and decide who are our friends if we have no vision of the New Jerusalem and the general assembly of the saints?

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